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EDITORIAL.

FOR THE MONTHLY CONCERT.

PREPARATION FOR THE OCCASION.

Every important occasion has its appropriate train of thoughts and feelings. According to its character it should commence with its peculiar preparation; and when it is over, should leave its peculiar effect. This is true of the Sabbath, of the communion season, of the conference, of the benevolent society meeting, and certainly not less of the Monthly Concert. The first Monday is distinguished above all other days in the month, for that which pertains directly and exclusively to the conversion of the world to Christ. When the day dawns, we should think of the rising of the Sun of righteousness upon the dark nations with healing in his beams. When we eat, or drink, or labor, or traffic, we should cast many a glance of thought on the poverty and misery of the millions, who are perishing for lack of knowledge. When we read the Bible, in our families or closets, we should search for some kind promise concerning the extension of Immanuel's dominion; and when we pray, should cry in spirit with unusual agony of desire, *Thy kingdom come*. And when the hour draws near, that one shall say to another, "Come let us go to pray before the Lord of hosts," we should prepare to fill our mouth with many and appropriate arguments; and gird up our souls to intercession with the humble and holy resolution, "I will not let thee go except thou bless me."

In view of the "holy convocation" of praying souls, what specific course can be recommended and pursued? What is a suitable preparation before I go? How should I be occupied when assembled in the room devoted to prayer?

1. I will put away, as early as possible, all earthly cares. I cannot at once rise, from even the lawful pursuit of temporal things, to that state of holy feeling which becomes this Concert for prayer. I cannot in a moment dismiss the solicitudes which attend worldly affairs, to care for souls, and agonize in spirit for the salvation of millions. Give me some little respite from company, and business, and all kinds of worldly employment. Give me one hour for retirement, which I may devote to individual and personal preparation for the united services of the occasion. I have much to do with the world this evening; but it is not a secular concern. It is one that relates to immortal but ruined souls; it is one that takes hold on eternal things.

2. I will review the "gloomy picture," which authentic history and faithful narration place before me, of the moral desolations that overspread the earth. I will lay out before me the map of the globe, and examine it by that light which shines upon it from the throne of God. I will contemplate the regions of superstition and corruption, of ignorance and crime, throughout every land. I will see where Satan reigns, where iniquity abounds, where darkness covers the earth and gross darkness the people. I will hearken to the united testimony of all writers & travellers, concerning the abominations which men commit, and the strong cords of iniquity by which they are bound. I will read the inspired account of unenlightened heathens, which Paul has given in his epistles to the Romans; and remember how God has shut up all under sin, both Jews and Gentiles, that at the appointed season he might have mercy upon all. The moral condition of the world must be weighed in the balances of the sanctuary. By the light of the glorious gospel alone, can the full measure of the world's iniquity be discovered. Aided even by this light, it is only the eye of Christian benevolence which can estimate the evil, or understand what really exists. I will gaze on this picture then, till my eye affects my heart, and till

3. My heart is deeply affected with the miserable condition of my fellow men. Can I pray for them, unless I pity them? Can I be earnest in my supplications, if my pity is cold? Will my intercession rise into holy importunity, if my heart does not glow and burn with Christian philanthropy? If I see no dangers impending over a ruined world, shall I earnestly implore the interpositions of mercy, or beseech God to make haste to help them? I will, then, gratefully inquire who has made me to differ from the most bigotted Jew, or degraded idolater. I will remember the wormwood and the gall, which I drank in the day of my own conviction and condemnation, when Jesus saw me on the brink of everlasting ruin, and stretched out his hand to save me. I will mark how near these regions of sin and darkness lie to those of hopeless wailing and despair; that I may learn to feel, to pity, and to pray.

4. Let me then visit Gethsemane, and repair to the cross. Well do I know that the world's only hope is there. But I forget that there can be hope even there, when I lose sight of the Redeemer's sufferings; when I have faint conceptions of the love that was stronger than death. I shall dwell on the miseries of the world in gloomy dependency, and not presume to lift up my eye to heaven in its behalf, till I get some fresh discoveries of a Saviour's love. Lead me then to the cross; and tell me again the scenes of the garden. Bid me behold the Lamb of God, who taketh away the sin of the world. Give me new assurance that God so loved the world as to give his only begotten Son unto death, that whosoever believeth on him shall not perish, but have everlasting life. Then will I fill my mouth with arguments and plead. I will tell at the mercy-seat of the Lamb that was slain, and plead that

he may see of the travail of his soul, and be satisfied by entering into full possession of his inheritance and his joy.

5. But if Christ is to reign over all the earth, what means and instruments are employed for putting the world in subjection to him? Alas, not one in a thousand of those preachers are yet employed, which are needed to publish the glad tidings to every creature. The treasury of the Lord is yet supplied by a parsimonious hand. The church has but begun to learn the lesson, that no man liveth to himself. It is true that a great change has been wrought within a quarter of a century, both in Protestant Europe and in our favored country: [See Recorder of May 24.] But alas! that is yet done only light here and there a taper, along the borders of the realms of darkness. The harvest is immense; the laborers are few. These are all dying men; weak, feeble, feeble in their efforts, inconstant in their faith. How almost like mockery, too, is the preaching of the gospel over dead souls, even in gospel lands, where ten thousand influences combine to press men into the kingdom. While in regions of darkness, ten thousand times ten thousand bind them to the service of sin and Satan. When I look at these ruins, and remember how few and feeble are the means of salvation yet employed, faith is staggered, and exclaims, Can these dry bones ever live? I cannot linger here; I must.

6. Turn to the promises, fix my eye upon the attributes of Jehovah, and rest upon the bosom of infinite love. I do read that the earth shall be full of the knowledge of the Lord, though it is now enveloped in darkness that may be felt. I do know that where sin now abounds beyond all conception, grace shall one day much more abound. I am permitted to read, in the records of eternal truth and love, exceeding great and precious promises; and to plead them all before him whose infinite mercy prompted them, who cannot deny himself, whose power can effect all the purposes of his heart; and whose eternal throne shall sooner be subverted and overturned, than one tittle shall fail of all he has promised to his well-beloved Son. Here is my business at the Concert; to plead the promises, and believe them with my whole heart. Here is my privilege, when my heart is burdened by viewing the desolations of the earth; to plead and plead again the promises, that pledge to the Redeemer all the kingdoms of the world for a spiritual and holy possession. Let me then plead and wrestle, like him who as a prince had power with God; while like the father of the faithful in his most urgent importunity, I remember that I am but dust and ashes.

7. Let my faith stand in God alone, and not in an arm of flesh. In the midst of the great congregation, let me feel that my business is with God, even as if I were with him in my closet. I will not attend on this solemnity to be entertained with eloquent addresses, or be gratified with missionary intelligence. I will not go as a spectator, to hear others pray; but to pray. I will not persuade myself, that the work is almost done because Christians in all lands desire it; or that the blessing will come because the many thousands of Israel have professed to unite in asking it. I will feel that I have something to ask of God; something of infinite value, something which I cannot be denied. I will pray as if I alone stood between the dead and the living; and as if to-morrow's sun would see thousands buried in fiery billows, if I should not pray down salvation upon them.

8. In the light of all these considerations, while pouring out my heart in intercession for my fellow men, and while all the solemnities of the missionary cause press upon me, I will inquire, Lord what wilt thou have me do? Then will I lay the gift he requires upon his altar, and depart. Whether it be money, or time, or talents, or influence; whatever my Lord will accept and employ, whatever his blessing is in the power of my hand; that I devote to his service. And while I yet linger with my brethren in the faith around the altar, I will renew the dedication of myself and all that I may be his all the days of my life, and his in my final hour.

RELIGIOUS.

For the Boston Recorder.

UNITARIAN CONSISTENCY.

Messrs. Editors.—Your readers were informed by the communication of "Another Layman" in the Recorder of the 18th ult. that, while certain Unitarians are maintaining, with much vehemence of eloquence, in pamphlets and periodicals, that for the Orthodox to adopt any provisions for securing the continuance of a faithful ministry in churches built with their own money is "a violation of the principles of Protestantism, and a restraint upon the civil and religious rights of the citizen," these same champions of civil and religious freedom, are members of a corporation which requires females—widows and young women, in their employ, to pay \$1.50 each, a year, of their hard earnings, toward the support of a Unitarian minister on whose ministrations they do not, and cannot conscientiously, attend. What an enlightened and candid public think of the professions of these men of a regard for the sacred "principles of civil and religious freedom."

There has recently come to my knowledge another instance of the consistency, and of the sincerity of the professions of certain leading Unitarians, which, I think, ought to be communicated to the public. Those who look into Unitarian publications have seen it frequently asserted and earnestly maintained in them, of late, that to secure by any legislative enactments or legal instruments, the appropriation of funds, given by Orthodox persons, to the support of the Orthodox faith, is improper and absurd. In their zeal

against such an appropriation and security of Orthodox funds, they have asserted on the floor of the House of Representatives, and published the assertion with high commendation, (see Christian Register of the 22nd March,) that for "the Legislature to grant a facility for the purpose of establishing a perpetual fund for the support of a particular" i. e. any particular "opinion," especially "a religious opinion, is absurd and improper;" that it is "an attempt to influence the opinions of posterity inconsistent with the nature of our republican institutions, and unfavorable to the discovery of truth," &c. &c.

And yet, at that very time these things were thus said and published, and oft repeated, with reference to the Orthodox, the Unitarians in this city and vicinity were raising money for the establishment of "a perpetual fund for the support of" Unitarianism in Brooklyn, Conn. I have now lying before me a circular, addressed by "Herbert Williams, William Foster and Joshua P. Williams, Committee of the First Ecclesiastical Society in Brooklyn," to the Unitarians of Boston and the vicinity, dated Dec. 12, 1827, in which it is stated, that the Unitarian Society in Brooklyn must "fall," and thus the light of Unitarianism be put out in Connecticut, unless they receive pecuniary assistance. "We have," say the Committee, "devised a plan, the success or failure of which must decide whether we can retain our pastor, and be established as the assertors of Christian liberty and rational Christianity in Connecticut, or whether all our past sufferings and sacrifices must become a reproach. After mature deliberation, we have resolved to make a great effort to establish a fund of at least \$5,000, for the support of Unitarian preaching in Brooklyn forever." Again they say, "If the churches and individuals to whom this will be sent, each contribute a small sum, the amount of the whole will be to us a great relief; & we solemnly pledge ourselves to invest it together with the \$3,400, subscribed here, for the support of Unitarian preaching in this place forever."

What success has attended this application I am not able to state. I have heard that in the Unitarian congregations in Salem, \$300 were contributed to aid in this "attempt to influence the opinions of posterity" in a way so "absurd and improper," and so clearly "inconsistent with the nature of our republican institutions, and unfavorable to the discovery of truth." And to the copy of the circular which lies before me, is appended the following note: "Sir, at a meeting of the Committee of Appropriation of the Battle Street Association for aiding Religious Charities, held Feb. 24, 1828, the above circular having been submitted to their consideration, it was determined, that 'it is expedient to appropriate \$100, in aid of the persecuted church in Brooklyn. And, not having funds to meet this appropriation, it was also determined, that this circular be printed, and sent to the members of the Association, and their contributions solicited for the purpose of raising the specified sum. A subscription paper for the above object will be handed you in a few days. By order of the Committee of Appropriation of B. S. A. A. R. C. March 1, 1828.'—These facts need no comment. W. A."

ON CHURCH DISCIPLINE.

Messrs. Editors.—I am pleased to find the important subject of Church Discipline receiving some attention in your useful paper. "A Layman," who has been a member of a church 20 years, complains that he has never seen a person placed in a situation, where he could fully comply with the directions of the Saviour in the 18th of Matthew. Your correspondent, "W. F." who also has been a member of a church more than 25 years, can see no difficulty in carrying this precept into effect, more than any other of our Lord's commands, and offers satisfactory reasons why some churches, owing to their peculiar constitution, cannot put the laws of Christ in force; and gives an interesting sketch of the order and discipline of the church of which he is a member.

But does not this church, also, fail, in a very important point, in carrying this precept of our Lord into effect? "With respect to public offences," "W. F." says, "we endeavor to act agreeably to the precept in Timothy v. 20, 'Them that sin rebuke before all.' &c. With regard to private offences, we endeavor to act according to the Rule laid down in the 18th of Matthew." By this account of their proceedings, I understand that this church, like some others, dispense with the private steps when the offence is public. But why this exception? The rule is general, and contains no exception when the offence is public, more than when it is private. The precept, "them that sin rebuke before all," which seems to be their guide when the offence is public, surely never could have been intended to set aside the express direction of the Saviour, requiring private steps. It simply directs that offenders should be rebuked before all. As if the Apostle had said, "the member who sins publicly, not only wounds the cause of God, but brings scandal upon the church; therefore receive no private satisfaction, but rebuke him before all the church, that others may fear; and thereby clear yourselves of the scandal, and also of being partakers of his sin." To dispense with the private steps in all cases where the offence is public, will nearly, if not altogether, amount to setting aside the Rule in all cases whatsoever. For, such is the negligence of churches in attending to discipline, that cases of offence, which originate in personal or private injury, are seldom taken up by the churches until they have become a public scandal. The direction is, "If thy brother trespass against thee, go," &c. The learned tell us, the word in the original, translated *Trepas*, is the word used for *sinning*; it is so translated in the 21st verse; "How often shall my brother sin against me and I forgive him?" and it is so translated in Corinthians; "but when ye sin so against the brethren and wound their weak consciences, ye sin against Christ;" and it is to be observed, that by sinning against the brethren, the Apostle does not mean any particular personal injury or offence. Let the offence be ever so public, I see no good reason why every brother should not feel the trespass to be against him, as a member of the Commonwealth of Israel, and be ready promptly to take the private steps, to bring the offender to repentance.

Perhaps the offender neither considers himself guilty of unchristian conduct, nor is aware that others are offended with him. Let him sin, then, he plainly and faithfully laid before him, first by a single brother, and if he is not successful, first by two or three brethren. If this course is pursued with a single eye to the honor of Christ, and the good of the offender, we have great reason to

hope, he will be made sensible of his sin, and that he has given just cause of offence, and will voluntarily make satisfaction, by confessing his fault to the church, and thereby save much time and trouble. But if he refuses or neglects to do this, the way is prepared to tell the matter to the church; and then they may proceed on safe ground, to receive and examine the complaint, and to pass such censure upon the offender as the gospel directs. The writer of this article, also, has been a member of a church, now consisting of 400 members, more than 46 years, during which time 43 complaints have been made to the church against delinquent members; but this church, never in a single instance, received a complaint against a member, either for a public or private offence, until they had first ascertained that the rule in the 18th of Matthew, as it respects the private steps, had been strictly complied with. By this means a suitable guard is placed; to prevent the Church being troubled with improper complaints, many cases are settled in private and much evil is prevented. Faithfully and affectionately to admonish an offending brother in private, requires much self denial and the exercise of strong Christian love. The lamentable want of these is, perhaps, the reason why this excellent rule is so often evaded, or entirely dispensed with, even by Churches whose practice in other respects is praiseworthy.

On the whole, says a distinguished writer, "It will doubtless appear to all who duly consider the matter, that the rule our Saviour has given in the passage under consideration, extends to all offences given by any professing Christian; & that no person can be called before the church for any fault, whether public or private, unless a complaint be brought against him in the way prescribed; and that the wisdom and goodness of Christ, appears in forming this short and plain rule of proceeding in all such cases, which is perfectly agreeable to the law of love, and is in the best manner suited to promote the peace and edification of the Church and the good of every individual member;—and consequently, every deviation from this rule, is contrary to the law of Christian benevolence."

ANOTHER LAYMAN.

INTELLIGENCE.

TRACTS IN INDIA.

A missionary in Cutch represents India as a peculiarly inviting field for the circulation of Religious Tracts. Many of the Hindoos, he says, in the higher ranks of life, would consider themselves as contaminated by coming in contact with an European, but to a book they have no objection. We cannot enter their houses or temples, but Tracts can. A Hindoo is all suspicion and alarm while in the presence of Europeans, but he will calmly sit down and read their Tracts. We cannot express ourselves to the sun's heat to preach the Gospel to them, but Tracts will travel everywhere. They are fond of learning and disputation, and this renders them desirous of reading our books.

He also mentions the following anecdotes:—About a month ago, as I was preaching in the open Bazaar to the OORIAS, and speaking particularly of Jesus Christ, three strangers exclaimed, with apparent pleasure, "O, that is the name; that is the name! And this is also the person who sent the books." It was a circumstance so rare and so pleasing that such unusual joy should be manifested by these people at the name of Jesus Christ, that I immediately questioned them where and how they had heard of him; when the reply was, that they had heard about Jesus Christ from some books that had been sent to Sumbulpoor, and would be so kind as to give them some for themselves? I of course complied with their request, and furnished them with books for themselves, and a few others for distribution. I asked the men particularly as to the use that was made of the books I had sent; and they answered that they were read, and their contents had become a subject of interest among their countrymen, but that they wished for more full and complete instructions from us.

As I was sitting in my study, a pleasing native youth brought me a letter, written on the tail leaf, from an Oorah Brahmin, a resident of Jeorgoor, at a distance of 20 coss from Cutch. It was to the following effect: "A year since I received one of your books. I have read it, and I approve of it, and have taught it to my own children and to those under my care. But I have many children and only this one book; I pray you therefore, with my salaam, that you will send me five Gospels and ten Tracts, and let them contain much about Jesus Christ." I accordingly sent several Gospels and Tracts for the Brahmin, accompanied with a letter on the subject of the Gospel of Christ.

From some conversation I had afterwards with the bearer of the letter to me, it appeared that several other books had found their way to the village, and had created great inquiry; and many others were desirous of obtaining books and further instruction in the new religion. A school of Brahmins' sons learned the Gospel as a part of their daily work. The instances, though they do not prove conversion, do prove that the Tracts which are distributed are read; that they are understood; that they excite much inquiry favorable to Christianity; and that they are instrumental in widely diffusing the knowledge of Him who is "the way, the truth, and the life." It appears extremely probable not only that we do not hear half the good that is done by this part of missionary labor, but that many souls entirely unknown to us have been brought to the right hand of the great Judge, instructed, sanctified, and saved, through the instrumentality of a Gospel or Tract.

CALCUTTA BIBLE SOCIETY.

Remarkable Instance of Benefit from even imperfect Translations of the Scriptures.

At the Anniversary of the Calcutta Bible Association, held in January of last year, the Venerable the Arch-deacon, who was in the Chair, stated a fact which had recently occurred; and which strikingly shews the benefits that may result from the circulation of the Word of God, even though it be in the form of a translation executed in a very imperfect manner:—

About twenty years ago, when I was stationed at Chunar, a Native Roman Catholic used to visit me for religious instruction. There was not at that time, any translation of the Scriptures to be put into his hands; I, therefore, selected some of the most important passages of the Bible; and according to the best of my ability, dictated a translation of them—very imperfect, it is true—to the poor man, who wrote it on a number of pieces of loose paper. I soon lost sight of him,

and heard nothing of him for many years; but have been lately informed, by the Rev. Mr. Wilkinson, of Goruckpore, that, a short time ago, he had been called to visit this same man when upon his death-bed. On entering into conversation with him, he was surprised by the extent of his acquaintance with Scriptural Religion, and the propriety of the feelings which he expressed in reference to the solemn situation in which he was then placed. He asked an explanation; when the poor man produced the loose slips of paper, on which he had written my translations. On these it appeared that his soul had fed through life; and, through them, he died such a death that Mr. Wilkinson entertained no doubt of his having passed into glory. *—Mss. Reg.*

PHILADELPHIA BIBLE SOCIETY.

[Abridged from the Philadelphia.]

The 30th anniversary was held on the evening of May 7th. Dr. White, the President, offered prayer; Rev. Dr. Mayer, one of the Secretaries, read the reports. Motions and addresses were made by Rev. Dr. Staughton, Rev. Messrs. Allen and Chambers, and Dr. Mitchell.

Ordinary Operations.—The number of copies distributed since the last anniversary is 11,642; of which 556 were sold at reduced prices.

Donations, Funds, &c.—Among the donations is mentioned one from the British and Foreign Bible Society, of 500 Spanish Bibles, 2000 Spanish and 500 Irish New Testaments. Intelligence has been received from England, that the late lord Crawford has bequeathed them 400 pounds sterling.

South America.—One hundred Spanish Bibles, and 200 Testaments have been sent to Valparaiso, in the hope of their introduction in that quarter; an experiment, the result of which has not yet been communicated. A larger number have been consigned to a mercantile house in Vera Cruz, to be disposed of there and in Mexico; a remittance of \$565.72 has been received in return.

Proceedings to supply the State.—Our readers know that this Society resolved, on the 17th of Sept. 1827, to undertake the supply of the whole State of Pennsylvania in three years, by the help of other Societies and friends. On the 23d an address was adopted, which was scattered through the State in every way that could be devised, both in English and German. A Committee was appointed to devise plans, provide agents, raise funds, procure Bibles, and to ascertain and supply the destitute. Oct. 22, a large meeting of the citizens of Philadelphia was convened. A committee appointed by this meeting collected \$4,298.70; and several public spirited citizens had before subscribed \$12,070, of which 10,000 were given by 10 individuals. Several anonymous donations have also been received, and some generous remittances from County Auxiliaries.

The Executive Committee have also extended their labors into every part of the interior of the state, by agents and otherwise, to enlist the good and patriotic in support of their enterprise. Mr. McCrory's mission resulted in procuring a resolve by the Presbytery of Huntingdon, to supply the counties of Huntingdon, Centre, Clearfield and Mifflin—in the establishment of an association at Pittsburg, which has determined to aid the Parent Society, to the utmost of their power, and to superintend by a friendly correspondence and co-operation, the supplying of the counties of Greene, Alleghany, Washington, Armstrong, Butler, Erie, Indiana, Fayette, Beaver, Somerset, Mercer, Venango, Crawford, Jefferson, Westmoreland and Warren, and in exciting an interest in this cause in several other counties through which he passed.

Encouraged by these successes, and also by hearty approbation of the Synods of the Lutheran and Presbyterian churches, the Committee, besides the very large supply furnished from their stereotype plates, engaged 10,000 copies of English Duodecimo Bibles for the Am. S. Union, ordered 3050 German Bibles from Europe, and contracted for 4000 Bibles to be stereotyped from a copy of the Strasburg Bible, to be ready, it is hoped, in the month of June.

At the present time, a large majority of the counties are either actively engaged in, or pledged to commence the work of supplying their own destitute at the first favorable opportunity.

The Bible Societies in the interior, are also coming up to the help of the Parent Society, with becoming zeal. The Susquehanna Society at Milton, have resolved to supply the Counties of Lycoming, Columbia, Union and Northumberland; and have, besides, sent to the treasury a donation of \$500. The Societies of the following Counties, viz: Montgomery, Bucks, Chester, Mifflin, Franklin, Northampton, Berks, Lancaster, Centre, Washington, Erie and Fayette, have resolved to supply their own wants. The Conestoga Society will supply the Counties of Cumberland and Perry; The Harrisburg Society and Association, Dauphin County; the Meadville Society, Crawford County; and the Young Men's Bible Society of Wayne County, will attend to the wants of Wayne.

Public meetings of the citizens have also been held, from time to time, as our readers will remember, in the Counties of Huntingdon, Adams, Armstrong, Westmoreland, Bedford, York, Delaware, Cambria, Bradford and Tioga, at which vigorous measures have been adopted.

A Correspondence has been opened with gentlemen in Susquehanna, Schuylkill, Luzerne, Lehigh, Potter, Clearfield, McKean and Pike Counties, from which the best results are hoped and expected.

The work of supplying the County of Philadelphia will be finished in a short time. The destitute families in the city (2400) have been supplied some time since.

The number of Bibles appropriated to 27 Counties is 12,536; which with the ordinary issues of the year amounts to 24,178.—The total amount issued by the Society since its organization, is 136,217.—The number of Bibles and Testaments in English, Spanish, Irish and German, printed purchased or gratuitously received since the last anniversary, is 27,140.

In the midst, however, of all these exhilarating and animating facts and considerations; in view of which, Zion may well be called upon to rejoice and put on her beautiful garments; it must nevertheless be declared, that some emblems of mourning, are not yet unseemly. The discover-

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ies which have been already made, of the multitude of families who sit in darkness and see no light, within the limits of the state, are productive of a multitude of solemn reflections. How many may have passed away into the "undiscovered country" from the County of Franklin, in which, from 600 to 1000 families are reported to be destitute; or from Berks, in which, it is said, there are 2000 families without a "lamp to their feet," we have no data, by which to determine—many thousands, doubtless, while the church has slumbered, have "stumbled and fallen on the dark mountains," to rise no more. The generations to come will be amazed at these things; and much more when the historic page shall declare (according to the estimates of the Committee,) that more than one fourth of the population of Pennsylvania, in the year 1827, were without the Holy Scriptures.

IN PHILADELPHIA.

AMERICAN SUNDAY SCHOOL UNION.

The 4th anniversary of this Union was celebrated in the 1st Presbyterian church, May 20th. A. Henry, Esq. President of the Society, in the chair. Rev. Mr. Livingston prayed. A choir in the gallery, composed principally of Children, sang hymns. The Managers' Report was read by Rev. W. T. Branley, of the Baptist church. Several resolutions were proposed and adopted, accompanied by appropriate addresses, by the Rev. Mr. Bedell, and Mr. Job F. Halsey, Mr. Longacre, and Dr. Beecher, of Boston.

General Agency.

The Rev. H. M. Malcom having resigned, Rev. Geo. Boyd was appointed General Agent, and commenced his labors on the first of January. During the year, twelve other agents have been employed by the board; who have labored in more than 16 of the United States, to collect funds and disseminate information; and these efforts have been instrumental in awakening attention to the subject of Sunday Schools, and the formation of a number of Unions, some of which have become Auxiliary to the Parent Society.

Subscriptions and Donations.

The amount of Life and annual subscriptions and donations to the General fund received during the year, principally through the General and other agents is \$3,342.07 to which if we add \$760.53 received in the Missionary fund, and \$15,381.94 received for the buildings, the total of Donations, made to the Society in the 4th year is 19,484 dollars.

General Vice.

The number of auxiliaries to this Society at their last report was 362; during the year 59 have been added, 2 have withdrawn, 5 have been dissolved, 20 have been united with county unions, leaving the present number 394.—These auxiliaries have under their care 3,760 schools, 32,906 teachers, and 259,656 scholars, showing an increase of 32 auxiliaries, 1,160 schools, 5,499 teachers, and 55,465 scholars.

If the increase of schools not auxiliary to this Society, has been in the same ratio during two years past, the total number of children receiving Sabbath school instruction in the United States may be estimated at 345,000, or about one seventh of that portion of our population which is between the ages of 5 and 15 years.

The most recent accounts from foreign countries enable the board to estimate the present number of Sunday Schools in the world at one million, three hundred and fifty thousand.

Publications.—The Society has issued during the 4th year 1,462,560 publications; making 5,212,209 since the commencement of the Society.

Good Fruits.

The Board regret that very few of the reports received from auxiliaries mention the number of teachers and scholars who have made a profession of religion in the past year; the number of the former actually reported is 1,269, and of the latter 909, which being added to those before reported, makes 7,609; but this, it is believed, is not one fourth of the teachers and pupils, who, after their connection with Sabbath schools, have been taught by the Holy Spirit, and publicly profess their faith in the Lord Jesus Christ. "These," says the report in conclusion, "are the fruits of Sunday Schools, for which the Christian offers his grateful thanks; these are trophies of that victory over the world, the flesh, and the devil, which excite the envy, hatred and opposition of the wicked, but are the song of praise and thanksgiving of all the redeemed, and swell the notes of joy among the angels of heaven."

[Philadelphia abridged.]

MEETING OF S. SCHOOL DELEGATES.

We learn, that a general meeting of the Delegates to the late anniversary meeting of the American Sunday School Union, was held at the Society's house, on Tuesday evening last, and continued by adjournment to Wednesday morning; to deliberate upon the general interests of the institution. The result is an increase of ardent affection and good will towards each other and the Parent Society, and the adoption of several resolutions, of great importance in every respect to the interests of the Sabbath School cause.

AMERICAN BIBLE CLASS SOCIETY.

The first anniversary of this Society was held in Dr. Wilson's church, May 22d. The Treasurer's Report, and that of the Executive Committee were read. Motions were moved and seconded by the Rev. Messrs. Brantly and Hollenstein, of Philadelphia, Eddy of Canadaigua, and Rev. Dr. Sargeant, of the Methodist church, Philadelphia. The second resolution was this: Resolved, That the attainment of the sublime objects of our benevolent Institutions, which are the glory of our age, demands of Zion's friends a remembrance of the American Bible Class Society, in their prayers and their patronage.

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian church, with delegates from the ecclesiastical bodies of the N. England States, and from the Dutch Reformed and German Reformed Churches, met at Philadelphia, May 15th, and is probably still in session. The Maine General Conference was represented for the first time. Rev. Dr. Herron of Pittsburgh opened the sessions with a sermon, from 1 Tim. 4. 16. The Rev. Dr. Ely of Philadelphia was chosen Moderator, having 77 votes. The Rev. Mr. Heman, of Troy, had 45, and Rev. Dr. Rice, of Va. 9. Much time has been spent in disposing of the regular business of this numerous body. For the present, we only gather from the Philadelphia a few particulars of more special interest.

Day of Prayer.—Wednesday, the 21st, was set apart to be observed as a day of thanksgiving, humiliation and prayer; the members, and their visiting brethren, assembled in the session room in the forenoon, for prayer and exhortation. In the afternoon a public meeting was held, the exercises being of the same kind. In the evening, meetings were held in different churches, under the direction of their pastors.

French Protestants.—A committee of five was appointed to deliberate on the propriety of opening a correspondence with the Protestants of France, & to report a draft of a letter for that purpose, if they shall consider it expedient.

On Monday evening, the annual Missionary Sermon was delivered by the Rev. Mr. Nevins, of Baltimore.

Board of Missions.—A question of great interest to the country is before the Assembly. It is an application from the Board of Missions, for an improved organization of their body, to enable them to extend their operations.—The object is, to direct Foreign and Domestic Missions by a Board appointed by the General Assembly, in preference to the American Board and the American Home Missionary Society.

Reports were received from the Board of Missions; from the Directors of Princeton Seminary, and the Trustees of the same; also from the Union and Western Theological Seminaries.

State of Religion.—The Presbyterian reports and those

from corresponding bodies, are unusually full of interest.—No particulars have yet come to hand; except that a correspondent of the N. Y. Observer mentions the report by the delegates from New-Hampshire. It appeared that many and large portions of that State had been visited by the gracious influences of the Holy Spirit. About 1200 had been added to the churches, and about 1200 more were reckoned among the fruits of the revivals within the year.

Seamen.—The Assembly gratefully accepted the residuary legacy of the late Rev. J. Eastburn, of Philadelphia, devoting \$9 or 9000 dollars to the support of preaching for Seamen, under their direction.

PHILADELPHIA BRANCH OF THE AMERICAN TRACT SOCIETY.

The first anniversary of this important society was celebrated on the evening of the 22d inst. in this city. An unusual concourse of persons of both sexes, assembled at an early hour in the Presbyterian Church, Arch-street, where the annual Report was read by Mr. Nicholas Murray, the general agent. Addresses were delivered by Rev. Messrs. Danforth, of Newcastle, Brantly of Philadelphia, Beecher of Boston, and Ely, of Philadelphia.—Col. Star.

IN NEW-YORK.

SABBATH CONVENTION.

We have received a pamphlet, containing the proceedings of the Sabbath Convention at New-York, the constitution of the Union formed at that time, a list of the officers, and the Address of the Convention to the public. We publish the constitution this week, and regret that we must postpone the Address till another. The Convention consisted of 46 delegates, and 231 other gentlemen, who were present unofficially; in all, 277. In a former paper we gave the principal proceedings. The officers are a President, 28 Vice Presidents, 2 Secretaries, a Treasurer, 25 Directors, and an Executive Committee of 9. Hon. Stephen Van Rensselaer, is President; John Stearns, M. D. Rec. Sec'y; Mr. Arthur Tappan, Treas.; Lewis Tappan, Dr. John Stearns, Dr. D. M. Reese, John Griscom, L. L. D., Dr. J. C. Bliss, Elijah Pierson, Rev. Mr. Bruen, J. H. Hill, B. Badger, Executive Committee.—We are informed that the Hon. T. Frelinghuysen, of Newark, N. J. is elected Corr. Sec'y; he has not learned whether he will accept. The Vice Presidents are taken from 9 different denominations; the Directors from 6; the Ex. Com. from 6.

CONSTITUTION.

Article 1. This Society shall be denominated "THE CHRISTIAN UNION, FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH."

Article 2. It shall consist, indiscriminately, of the friends of morality and religion, of all denominations, who may choose to combine their influence for the promotion of this interesting object.

Article 3. As the weapons of the Christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing love of our country, and appeals to the consciences and hearts of men.

Article 4. The Union shall annually elect a Board of Directors, consisting of a President, Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and at least twenty-four Managers, eight of whom shall constitute a quorum.

Article 5. The Board of Directors shall annually elect an Executive Committee, to consist of not less than five, nor more than nine members, who shall conduct the business of the Society, and make an annual Report to the Society of their proceedings. The Board shall have power to fill vacancies which may occur in the list of Officers or in the Executive Committee.

Article 6. Any person may become a member of this Union by subscribing the Constitution and signing the following pledge, viz:—

"We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian public to refrain from all secular employments on that day; from travelling in steam-lodges, stages, canal-boats, or otherwise, except in cases of necessity; and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

Article 7. Any Society formed for promoting the sanctification of the Sabbath may become Auxiliary to this Union by sending to the Corresponding Secretary a copy of its Constitution and Annual Reports.

Article 8. The officers of each Auxiliary shall be, ex-officio, Directors and members of each Auxiliary shall be recognized as members of the Parent Institution, and entitled to deliberate and vote in the transactions of its concerns.

Article 9. This Society shall hold its annual meeting in the City of New-York on the Tuesday immediately preceding the second Thursday in May, 10 o'clock, A. M., and no alteration shall be made in its Constitution except at an annual meeting, and by a vote of two-thirds of the members present.

ANOTHER BRIGHT EXAMPLE.

We learn from the Observer, that the Erie Presbyterian Church, [Dr. Spring's,] in the city of New-York, have unanimously resolved to bring forward into the Christian ministry thirty young men, at the rate of \$75 a year for each. The funds are to be raised by the voluntary subscriptions of individuals, collections at the weekly lecture and monthly prayer meeting, and an annual collection in the congregation. Two committees are appointed to procure the subscriptions before the first of May, 1829; one from the ladies, and one from the gentlemen.

IN BOSTON.

FEMALE JEWS SOCIETY.

The anniversary of this society was held last week. We invite the special attention of our readers to such a portion of their Report, as we are able to publish in this paper. Their missionary, while he is an object of special interest to the society, needs the prayers of all the friends of missions.

Twelfth Annual Report of the Boston Female Society for the Promotion of Christianity among the Jews.

[Abridged for the Recorder.]

LADIES.—The past year is the first in which the Society has been favoured with a Missionary; and your Committee have watched the movements of Providence in regard to him and the Jews, with no common interest. We are not always to judge of the success of an enterprise, by its commencement; nor should we be greatly elated or depressed by any encouraging or discouraging circumstances which may attend its first operation.

Your Missionary was sent out in troublesome times; yet we know not but he has successfully prosecuted his preparatory studies, as though all had been quiet. From his journal we learn that he has been constantly exerting an influence favourable to Christianity, upon Jews and others, by personal intercourse, and by circulating the Scriptures and religious tracts; and he every where expresses his opinion, that, had the Jews nothing to fear from their brethren, or from Turkish despotism, the Missionary and the Bible would find easy access to their hearts, and converts would be multiplied.

It will be recollected, that in our last report we gave the reasons why Mr. Brewer proceeded to Constantinople, rather than to Palestine. They were briefly, the unsettled political affairs in Syria, and the important movements among the Jews at Constantinople, and greater facilities for acquiring the language most in use among the Jews.

In a communication to the first Directors from Constantinople under date of September 3d, we have an interesting account of the three Jews who were baptized at their earnest request, by Mr. Leeves, and who afterwards were imprisoned by the Turks. After a confinement of several months, with the most cruel treatment, one of them could bear no more, and said, "A Jew he was born and a Jew he would die;" the other two at the latest accounts remained steadfast, though the term of three years had been added to their confinement. Their answer to a letter of inquiry concerning their faith, addressed to them in prison by the Rev. Mr. Leeves, Mr. Brewer says, "was such as would have been worthy, if I had allowed it, of primitive Christianity. I am sure that no one who longs for the salvation of Israel could listen to he simple and energetic and affectionate language in which it was dictated, without feeling all his Christian sensibilities stirred within him. They bless God who have called them to the saving knowledge of his Son, and desire heartily, if called thereto, to renounce father and mother and all for Christ." Of the one returned to Judaism, he remarks, "having gone thus far, it is

according to human probability that he will sacrifice conscience to his perhaps not ill founded apprehensions of still more violent persecution from his brethren. Still it is possible that "smote by that eye" which moved one of deep and sincere contrition, he may be humbled with him to the prayer of your Society and of all who like them are waiting for the consolation of Israel."

[Important information concerning the Jews, deferred till next week.]

Owing to the disturbed state of the Turkish empire, Mr. Brewer left Constantinople in September for Syria, an island favourably situated in the Archipelago, for communicating with Malta and Smyrna. In reference to Constantinople, he remarks, "when the gospel is to have free course among the Jews of this city, and of the Levant, we cannot certainly know. Great changes in the condition of the Turkish empire, wherein are so many thousands of their people, as well as in the land of their fathers, are beyond all doubt at hand. Up to the present time also, our tracts and the New Testament have been continually getting into the street, and shared at first in the confinement with those who had been baptized. He repeated what had often been stated, that there were several hundred of his sentiments then, my respected patrons, and other friends of the people of Israel, at present of their approaching deliverance. The clouds which momentarily darken the morning horizon, cannot long delay the approach of the millennium day. How delightful will be the period, when from the rising of the sun to where he goeth down, increase and a pure offering shall ascend from Jewish as well as Gentile altars. Even now, indeed, I two days since, from the place of confinement of our brethren beneath the sighing of the prisoners comes up with acceptance before the Lord of Hosts."

From this and other parts of the journal, it appears that our Missionary is not disheartened; and surely if he is strong and cheerful in the confinement with those who have not yet found grace, his patrons at home will not faint or grow weary. Your Committee are happy to learn, that several American travellers bear favourable testimony of Mr. Brewer—especially Dr. Howe, an philanthropic citizen who has so nobly exposed the Greek empire, of him as being a man of great usefulness; we have increasingly reason to believe he is one chosen of the Lord to bear glad tidings to the lost house of Israel.

Your Committee are happy to say, that Mr. Schaffner, from Germany, who is now a member of the Theological Seminary and occupies the Chair in the good opinion of the Professors and of his fellow students; and we have reason to believe, that by his future missionary labours, we shall be repaid an hundred fold for the aid which we have, or may afford him in prosecuting his studies.

[The Committee are quite from Missionary journals, encouraging intelligence respecting the Jews from several countries in Europe, especially Poland, Prussia and Germany. Some are instances of deplorable ignorance; others, of an ardent spirit of inquiry after truth. They add, "Ought not this spirit of inquiry to stimulate us to continued perseverance and exertion, more ardent desires to send forth another herald of salvation?"—After presenting several animating motives for prayer and effort in behalf of Israel, and recommending the London Jewish Expositor, the Report closes in the following manner:]

We would gratefully mention the accession of several Auxiliaries the past year, and tender them our thanks.—Their contributions not only increase our funds but cheer our hearts and strengthen the Christian bond. We rejoice that so much union and sympathy every where exists among Christians, and we do believe, with many others, that the day is at hand when all shall know the Lord. If it be not, what means it that the gold and silver are flowing into the treasury of the Lord? Why is the Bible thrust into the hands of every individual in county and state? We believe that the "Christian enterprise is to be the grand object that will unite all Christendom in a bond of union, large enough and broad enough to circumscribe the globe." Then may we lift up our eyes and behold the Jews gathered in, and Jerusalem rebuilt, and on Mount Olivet hear again the shout, "Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

SARAH JAQUITH, Cor. Secretary.

Treasurer's Account.—The receipts of the year are \$1257.97; expenditures, \$1192.73; balance in the treasury, \$233.29. The permanent fund is \$2370.00; disposable fund \$1415.07; Total, 3785.07.

THE MASSACHUSETTS BIBLE SOCIETY.

Held their 20th anniversary on Monday last, at the church in Chauncy Place, at 4 P. M. Rev. Dr. Pierce, of Brooklyn, in the chair. Rev. Mr. Sharp of this city prayed, and Rev. Mr. Wigner read the annual Report of the Executive Committee. On motion of Richard Fletcher, Esq. of this city, seconded by Rev. Mr. Griffin, of the Baptist church in Newton, the Society

Resolved, That the Report be accepted, and printed under the direction of the Committee.

On motion of Rev. Dr. Tuckerman, seconded by Rev. Mr. Maffei,

Resolved, That this meeting recognizes with devout gratitude the goodness of Providence, exciting in the friends of humanity and religion, in various parts of the world, an active zeal for the circulation of the scriptures.

On motion of the Rev. Dr. Gardiner, seconded by Rev. Dr. Jenks,

Resolved, That this meeting cordially approve the resolution of the Trustees in December last, in reference to supplying all the destitute in the County of Suffolk and the State of Massachusetts with the Holy Scriptures; and that we pledge to the Board our hearty co-operation in accomplishing the benevolent object.

All these gentlemen addressed the meeting. Collection, \$50. JOHN TAPPAN, Esq. was elected President, in place of Hon. Wm. Phillips, deceased.

Report of the Executive Committee of the Massachusetts Bible Society—abridged for the Recorder.

The number of Bibles and Testaments in the Depository June 1, 1827, the time to which the returns embraced in the last annual report extended, was 33 large Bibles, 102 small do. 19 large Testaments; Total 154. Received, between June 1, 1827, and May 22d, 1828, large Bibles 363, small do. 2512, large Testaments 158, small do. 3096; Total, 5984. There have been therefore at the disposal of the Committee the past year 263 large Bibles, 2512 small do. 177 large Testaments and 3096 small; Total 6138.—Of these have been distributed, 3442 large Bibles and 2301 small, 72 large Testaments and 2342 small; Total 5054: Leaving in the Depository on the 22d inst. 20 large Bibles and 211 small, 105 large Testaments and 744 small; Total 1070.—The whole number of Bibles and Testaments distributed by this Society, since its formation, has been 26,742 Bibles, 18,328 Testaments; Total, 45,070. [The Committee then speak of the "unexampled effort which has distinguished the past year, in adopting measures to supply definite portions of territory with the scriptures within definite periods of time; measures which are adopted in reference to 9 States, and many single Counties, and embracing a population which in 1825 amounted to 5,506,162. They say, "This unprecedented spirit of enterprise in the sacred cause of Bible Societies, has been promptly met and encouraged by the Managers of the national institution." They then repeat the statements of the recent report of those Managers, concerning their presses, the volumes printed or in progress, their receipts and the issues from the Depository the past year.]

These noble examples this Society have not only rejoiced in, but have also attempted, in humble measure, to imitate. At a meeting of the Trustees, Dec. 13, 1827, it was voted, "1. That it is in the opinion of this Board, highly desirable that every family in this Commonwealth, destitute of the Bible, be supplied as soon as possible; that this Board will, immediately, take measures to supply the destitute in the County of Suffolk, and that they recommend to each existing County Society, to supply the destitute within its limits, and that Societies be formed in those Counties in which none now exist.—2. That the Treasurer and Executive Committee prepare a circular, to existing County Societies, and to influential gentlemen in those Counties in which no Societies now exist; and take all other suitable measures to carry into effect the object of the preceding vote."

A circular was accordingly issued, dated Jan. 1, 1828, and sent into various parts of the Commonwealth; and has not been without influence. Societies previously existing have adopted new and more vigorous measures for supplying the destitute within their limits; and in at least one County, Norfolk, where no Society before existed, an efficient one has been formed, and measures taken which will soon issue in the supply of the whole population of that County.

The Committee also issued a circular, of the same date, to the County of Bible Societies in this City, requesting aid in augmenting the funds of this Society, which, from the discontinuance of annual subscriptions, and especially from the decrease of its late venerated President, who annually contributed to its funds \$600, had considerably diminished, while the demand upon our charity was increasing. This Circular, accompanied by a recommendation of its object, signed by nearly all the Clergy of the City of every denomination, was sent to a large number of our benevolent citizens. The result thus far has been the obtaining of 350 new subscribers, to pay annually \$754, 23 life subscriptions of \$500, donations \$248.50, amounting to \$1692.50; from which, deducting expenses of collecting &c. \$203.50, we have an addition to our income the present year, obtained by this effort, of \$1487, nearly all of which has been collected.—Measures are also in progress to carry into effect the resolution of the Trustees in relation to the speedy supply of the destitute in the County of Suffolk. Many families are found without a Bible; most of whom, we are happy to say, gladly receive copies, and many cheerfully pay for them at the cost price, or at a reduced rate.

The permanent fund of the Society has been increased during the past year by a legacy of \$5000, from the late Hon. William Phillips, the principal of which has been loaned to the American B. Soc., the interest to be annually received in Bibles. This legacy, added to his preceding donations makes an amount given to the funds of this Society, besides annual contributions by this late pious and truly benevolent President, of \$13,000.

The disposable receipts of the Treasury the past year have been \$2135.81; all of which has been already expended, and the Society is now in debt to the parent institution for Bibles \$936.01; which we shall not be able to meet, and continue the distribution to which the Society is pledged, without a further appeal to the friends of the Bible. Such an appeal we must make, if we supply the destitute in our own country. But we are called in the providence of God to do more than this. A mighty effort is making to supply the increasing millions of this country, and the whole population of the Globe, with the word of the living God. And shall not the Massachusetts Bible Society be found efficiently co-operating in this benevolent work? Let us feel, and let us act, in behalf of this sacred cause, as becomes our descent, our privileges, our means of influence, and our immortal hopes.

MASSACHUSETTS MISSIONARY SOCIETY.
The thirtieth annual meeting of this Society was held on Tuesday, at 10 A. M. in Hanover Vestry; Rev. Dr. Woods, President, in the chair; who opened the meeting with prayer. The Report of the Executive Committee was read by the Rev. Mr. Storrs, Cor. Secretary.—This Society is now auxiliary to the American Home Missionary Society, but supplies the destitute in this Commonwealth, paying over its surplus funds to the parent Society. This Society also continues to aid feeble churches in Maine, so far as to fulfill engagements which existed at the time the Union was effected.—The officers of last year were all re-elected, except that Dea. Proctor declined being a candidate as Assistant Treasurer, and Dea. James Clapp was chosen to that office.

THIRTIETH REPORT.

[Abstract furnished for the Recorder.]
The Report of the Executive Committee, after alluding to the kindness of Providence in preserving the lives of all the members of the Board through the year, and in smiling on the general interests of the Society—makes a statement of such of their standing Rules as are important to be known by those who shall apply for assistance—and also of the general measures which have been pursued to enlarge the funds, and increase the interest of the Public in the objects of the society. The chief of these are the devising of the "system of annual effort," which was published in the Appendix to the Report of the Domestic Missionary Society last summer, and the appointment of an agent, the Rev. H. Hunter, in concurrence with the A. Home Missionary Society, to carry this "System" into effect. Two Ministerial Associations only, the Norfolk and Old Colony, have yet officially notified their adoption of the "System" though others have resolved to adopt it.

The Report then gives a comprehensive view of the present state of all the feeble churches and waste places, under the patronage of the Society. From this, it appears that SIXTY churches and parishes have been assisted in various proportions in the course of the year. One of these is in New-Hampshire—eighteen are in Maine, and forty-one in Massachusetts. More than thirteen years' labor has been performed by nearly fifty missionaries, for which this Society has made itself responsible. Indeed, in these places with scarcely an exception, the preaching of the Word, could not have been sustained at all, but for this assistance, and in effect more than fifty years' labor has been accomplished by the Society's instrumentality.

With few exceptions, these churches are gaining strength. Some that were on the list of beneficiaries last year, have required no further aid. But new applications reach the Committee at every quarterly meeting, either from long decaying churches in which but a spark of life remains; or from churches newly organized for the defence of "the faith once delivered to the saints." It is stated, that there are towns in the Commonwealth, in which no church of Christ exists—and that some churches hold but a precarious existence amid the conflicts of faction—while others are constrained, for conscience sake, to withdraw from sanctuaries where "another gospel" than that of Christ is preached—and when they ask of us bread, can we give them a stone!

Regret is expressed, that during the past year the Committee have been able to remit nothing to the treasury of the American Home Missionary Society, to which they became auxiliary last June, and that from all other sources in the state, less than a thousand dollars should have been supplied to that noble national institution, during the same term. They have however the satisfaction yet left them, of anticipating the time when they shall become an efficient auxiliary in the great work of diffusing the savor of Evangelical instruction over the whole length and breadth of the land.

The Treasury.—The amount received during the year ending on the 19th inst., is \$4363.29; balance in hand on the last settlement \$1215.07; Total, \$5578.36. The payments have been \$4465.41; leaving a balance now in hand of \$1112.95. This balance, it is feared, will not be sufficient to meet existing demands. The receipts of the last year exceed the receipts of both societies the year preceding, (exclusive of the payment by the firm of Salisbury & Cleveland,) by \$355.77.—The permanent fund, in May 1827, amounted to \$5492.25; add \$500 then due from the society, since paid, \$500, and John Damon's note, a donation, \$100; Total, \$6092.25. Deduct \$2102.25, earned to the Indian fund, leaves the present permanent fund, \$3990.00. The payment of the legacy of the late Mr. Baxter is expected soon, which is expected to amount to about \$800. Mrs. Osborn's Indian fund amounts to \$2227.25; and is now kept separate from other funds. The income of this fund is to convey the gospel to the heathen; the Indians of this country always having this preference.

The Sermon before this Society was delivered on Tuesday evening in the Old South, by the Rev. Mr. Ide, of Medway. Text, Matt. x. 6. But go rather to the lost sheep of the house of Israel. Proposition, Increased exertions ought to be made immediately, to support the gospel among the destitute in all parts of our own country.

The following remarks were added to establish the proposition. The command of Christ to extend the gospel, and that in its own purity. 2. The knowledge of the gospel is the greatest blessing we can confer upon the destitute. 3. We sustain an intimate relation to the destitute of our own country, which imposes a corresponding obligation. 4. Such a general diffusion of the gospel would have a happy effect upon our civil institutions. 5. Our ability to send the gospel abroad, depends on its diffusion at home. 6. There are facilities for diffusing the gospel now, which will disappear if we neglect the duty. 7. There is great encouragement to engage in the service. Closed with an address to the Society, and to the audience. Collection, \$61.

PASTORAL ASSOCIATION.

The business before this body is principally for the mutual edification of the ministers of the gospel, and seldom of such a nature as to require publication. In consequence of the failure of both the preachers appointed for the occasion, the committee of arrangements engaged the Rev. Dr. Rice of Virginia, who delivered a discourse on Tuesday afternoon in Park Street Church, from Phil. II. 16. *That I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.* He said it is fairly implied in the text, that ministers may fail of seeing the fruit of their labor; and expressed the deepest conviction that there is, at the present day, a great waste of labor, or loss of moral power. He said, I. The truth of this position appears, 1. in the slow progress of sanctification in the hearts of believers; 2. in the slow progress and speedy termination of revivals; 3. in the declensions which often follow revivals.—II. How shall we account for this fact? Not, surely, by referring it solely to the sovereignty of God: for no christian can make this plea for the low state of grace in his own heart; no christian can rest securely on this plea, and see sinners dying in their sins; no pastor will quietly suffer his people to perish unwarned because God is a sovereign. But the waste of labor may be accounted for, 1. by our having an invariable, or unscriptural confidence in God; 2. by our want of confidence in God; 3. by a want of concentration of efforts; 4. by something wrong in the manner of preaching, [where a variety of defects were pointed out.] III. The proper evidence of a minister's living & preaching in the right manner and spirit is, the manner in which their people live.—In the application, this idea was borne down upon ministers and people, in an impressive manner.

AMERICAN TRACT SOCIETY, BOSTON.

The meeting for business was held on Monday evening. On Wednesday evening, the Society convened in Hanover Church, Hon. W. Reed, President, in the chair. Rev. Mr. Fay prayed; Mr. Eastman, Secretary, read the Report.

On motion of Rev. Mr. Hitchcock, of Randolph, the Society

Resolved, That the Report be accepted, and published under the direction of the Committee.

On motion of Mr. W. A. Hallock, Secretary of the American Tract Society at New York,

Resolved, As the sense of this meeting, that this Society has been, through the Divine blessing, an important instrument of advancing the Redeemer's cause, and that urgent claims now devolve upon it for more enlarged and extended efforts.

On motion of Rev. Mr. Hunter, Agent of the Home M. Soc., seconded by the Rev. Dr. Rice,

Resolved, That this Society approve of the efforts now making by the Am. Tr. Soc. at New York, to extend the circulation of Tracts among the millions in the Valley of the Mississippi, and that we will aid them as far as practicable in that important work. [The Society at New York have had a request from the Valley of the Mississippi, that a General Agent of the Society may be appointed for that immense region; which their Committee have resolved to do.]

On motion of Rev. Mr. Cowles, of Danvers, Resolved, That in view of this meeting it is desirable, that the operations of this society in foreign countries be more vigorous and extended.—Collection, \$100.50.

Fourteenth Annual Report.

[Abstract furnished for the Recorder.]

Receipts from May 23, 1827, to May 12, 1828.

Balance in the Treasury at the last Annual Meeting, \$290.57—Collections

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POETRY.

For the Boston Recorder.

A MOTHER'S GRAVE.

At night, when all around is hush'd,
In still and calm repose,
I wander forth unconsciously,
Where scented clover grows,
To shed the tear—no pour the prayer—
For ah! my mother's slumbering there.

Her rest is sweet. In earth's cold arms,
She mingles dust with dust;
On Jesus' breast she leans her head
In firm, unshaken trust.
Quickly she'll burst the bolted tomb,
And rise in full, unfading bloom.

Mother! I would not cast thee back
From yonder blissful heav'n!
Oh 'twas a happy, happy hour,
In which our souls were riven;
I bless the Pow'r that bade thee rise
To join the ransomed in the skies.

It was a fair and peerless night,
The stars lit up the blue;
The moon pour'd out her parent light,
As if to lead thee through.

And then we pray'd that Christ would guide
Thy soul across old Jordan's tide.
That prayer, methinks, was heard—so still
Thy spirit sunk to rest,
As fades the light of summer's eve
On noisier night's cold breast.

Our tears we shed, as Jesus wept,
Where Mary's buried brother slept.
"Sleep, mother, sleep." For in the tomb
Thy Saviour laid his head.
On the damp earth he bow'd him down,
And bless'd the narrow bed.
Thy sleep is short—thy bliss is near—
His voice will reach thy sepulchre.

G. S.

MISCELLANEOUS.

QUESTIONS.

Have been accumulating on our table for some time, some of them waiting in vain for answers from our own pen. We now insert them in a body; except a few which we shall discuss without much longer delay.—[Eds. Rec.]

Referred to our Correspondents.

Is it the duty of a family, the adults of which are only females, to maintain family worship when they are so situated that another family can hear them?

Is it the duty of such a family to implore a blessing on their meals, and to return thanks for the same? If so, what part should they act, when company are present?

If a blessing is necessary or desirable on our food, why not as much as at one meal as another? And why do some good people confine the exercise to one or two out of the three? ENQUIRER.

What is the difference, if there is any, between a good man, and a righteous man?

A FRIEND AND SUBSCRIBER.

Can a professor of the Calvinistic religion, although he should have doubts as to the efficacy of "Infant Baptism," yet join himself to a Calvinistic (Pedobaptist) church? ENQUIRER.

Is there any reason why the scriptural account of the manner in which the waters of Bethesda were troubled, should not be understood literally? C. L.

What circumstances will justify a Christian in neglecting to change his relation from the church of which he is a member, when Providence has placed him within the bounds of another congregation?—I have been led to think that the Saviour is often wounded in the house of his friends by this neglect; and that professors of religion, by promptly and conscientiously performing their duty in this respect, would greatly promote their own growth in grace, as well as strengthen the hands of their brethren. If some of your readers will answer the above question, one object of your useful paper will doubtless be gained. R.

Is it consistent with the character of a Christian, to keep in a circulating library Novels and Romances, or what is commonly denominated light reading? Y. R.

Do professed Christians, who habitually rise later on Sabbath, than other mornings, prefer the service of God to that of the world?

In how many respects do "ardent spirits" resemble evil spirits? NEMO.

The Christian Register of Jan. 12th contains a communication headed "Original and Gradual Formation of the Doctrine of the Trinity," signed by "Pioneer," who has made an attempt to answer the question "How came the Trinity?" He asserts that Ecclesiastical History exhibits and proves "the origin to be in heathenism—accompanied by persecution and bloodshed—the deprivation of the rights of man and the aggrandizement of Priests;" that "Justin Martyr, A. D. 140, a Platonic Philosopher, first declared the pre-existence of the Messiah;" that "Novatus, in A. D. 250, composed the first Treatise on the subject of the Trinity;" and afterwards at sundry dates the doctrine of the Trinity underwent various changes, additions, subtractions, alterations and amendments by Councils, heathen philosophers, popes and bigots; till the year 863, when Pope Nicholas I. considered the doctrine of the Trinity to be incomplete, and wanted the finishing touch.

Now I wish to ask the following question: Is it true, that Ecclesiastical History furnishes no different statement of the origin and gradual formation of the Trinity? A COUNTRY LAYMAN.

What are strictly and appropriately the duties of ministers? Or, what services come under the head of official duties, and can properly be performed only by a minister in office? B. G.

What duties are appropriate to churches as such? For example, can a church without a minister receive or expel a member? B. G.

From the New York Observer.

PEECH OF REV. DR. HUMPHREY, PRESIDENT OF AMHERST COLLEGE, Before the Am. Tract Society.

I find, Mr. President, on revisiting this growing metropolis, after an interval of ten years, that a new family, of a most extraordinary and interesting character, has here risen up, to bless not only the city, but the nation and the world.

With the eldest of these sisters, I had some slight acquaintance in the loveliness of her infancy; but the rest have all grown up within the period specified, and I rejoice to find them "adorned with modest apparel," with shame-faceness and sobriety; not with brodered hair, or gold, or pearls, or costly array,—but, which becometh those "professing godliness, with good works."

I have read, Sir, in fable and in song, of the heathen graces: how many of them there were, I cannot now remember, for I have come to seek acquaintance with these Christian graces, whose singular virtues and beneficence are spoken of with admiration throughout the land; and with out pledging myself that I will not modify my opinion to-morrow, I feel now strongly inclined to say, in view of what is presented this morning, "Many daughters have done virtuously, but thou excellest them all."

The resolution which I have been so unexpectedly invited to second, recognizes the duty of preparing and sending out Tracts to be distributed among the Greeks, whose sufferings and struggles have excited such generally sympathy. This reminds me of a circumstance which will excite in your bosom, Mr. President, no common emotions:—Within less than a week past, a promising Greek youth, now in a course of liberal education, has, as we humbly trust, been brought as a penitent to the foot of the cross. Some of the Tracts of your Society have, in this case, been eagerly sought for, and, I doubt not, have been employed by the Spirit to "convince him of sin, of righteousness, and of judgment." May we not hope and believe that the same means, sent now to his brothers and countrymen, will, by the blessing of God, bring them also to the knowledge and obedience of Christ?

But, Sir, I will not enlarge. I came here, not to speak, but to see, to hear, to feel, and to lift up my heart in silent praise to God. And indeed, had the case been different, I should despair of saying any thing to advance this glorious cause. There is a mighty energy, a living principle, in the machinery of this Tract Society, which urges it onward so rapidly that I shall esteem myself happy, if, instead of attempting to give it any additional impulse, I may save myself from being left far behind, by laying hold of it as it rolls majestically by.

For the Boston Recorder.

Messrs. Editors.—The remarks of your correspondent, S. J., recall to my mind some thoughts which I myself formerly had on the same subject. I think I can help him to the first article in the Unitarian creed. I have found it among their writings, "that UNITARIANISM CONSISTS RATHER IN NOT BELIEVING." This expression is contained in a Letter from one of the earliest champions of the cause in America. Though others may not be willing to be bound by what perhaps inadvertently escaped from his pen, inadvertently, as publishing what might be thought better concealed, yet it will not probably be denied that this constitutes a prominent feature of the system.—Let those who would approve themselves to God, remember that the religion of the Bible consists much in BELIEVING—"believing with the heart unto righteousness." "He that BELIEVETH shall be saved: He that believeth not shall be damned." Can that system be true which speaks a language so different from the Bible? L.

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South Seas.—A writer in the Asiatic Journal complains in very strong terms of the conduct of foreigners who visit the Society Islands. According to his statements, many of them do their utmost to bring the natives down to their former state of degradation. And the use of intoxicating liquors and licentious manners for this purpose, has been too successful.—The same course is pursued by many visitors of the Sandwich Islands. Such conduct ought to be frowned upon by the civilized world and prohibited by the effectual interference of Christian Governments.

Another Society.—The Philanthropist says,—"In the month of July last, a Temperate Society was formed in the south part of the town of Sterling, Cayuga Co., N. Y. on the plan of entire abstinence. When first organized, it consisted of only eight persons. One more was added at their meeting in April, and four in May."

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2d, That in this place, such establishments and no other, are required by the best interests of this vicinity, and of the community at large.

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The 5th appoints a Committee, to lay the proceedings before the board of excise.

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Waterbury Intel.

Awful Warning to Drunkards.—Several buildings were destroyed by fire at Newburn, N. C. on the 4th ult. and in one of them a man, who was lying in bed drunk, was burnt to death!

Donations.—The Treasurer of the Auxiliary Foreign Missionary Society of Washington, Pa. received last year \$1317.42 in cash, from the Associations in 15 Congregations; also, \$589.39 in produce, forwarded to the station at Maumee.

American Board of Commissioners for Foreign Missions has received from March 21, to April 20, \$5841.10—and \$670.41, donations in clothing.

Donations to the American Board of Missions, received by their agent in Utica, N. Y. from the 1st of April to the 2d of May, \$607.93.

Donations in Ohio.—The Pandect contains an account of the donations made to the Board of Agency of the Am. Board of Miss. at Cincinnati, from Oct. 8, 1827, to Jan. 14, 1828. The amount in clothing, &c. is \$202.61; in cash, \$625.91; for the Missionary Herald, \$31. The Rev. Cyrus Byington has been on a tour of collection in the same region, and received \$704.47.

American Home Missionary Society.—The Treasurer acknowledges the receipt of \$3317.31—from March 1 to April 15, 1828. The agent of this Society in the western part of New-York, has received from March 1, to April 5, \$2272.07.

The Treasurer of the General Convention for the Baptist Board of Foreign Missions, has received, from Feb. 29 to April 24, \$563.31. He has also received, for the Female Schools in India, \$604.08.

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BOOKSTORE REMOVAL. CROCKER & BREWSTER, would inform their Friends, the Patrons of the MISSIONARY HERALD and the Public, that they have removed, during the re-building of their Store on Cornhill, to No. 67 & 69, Market-street, the building formerly occupied as the MISSIONARY ROOMS. epism April 18.

NEW RELIGIOUS PUBLICATIONS. Just published by CROCKER & BREWSTER, No. 67 & 69, Market Street, Boston.

Dr. Woods' Lectures on Infant Baptism. Remarks on Duelling, by Walter Colton. The Effects of Education upon a Country Village. By Rev. G. W. Blagden, of Brighton, Ms.

Memoirs of John Uquahat, by Rev. Wm. Orme, with a Recommendation by Dr. Chalmers. Memoirs of Rev. Phineas Fisk, late Missionary to Palestine. Cogswell's Assistant to Family Religion.

More than One Hundred Reasons for believing in the Supreme Divinity of our Lord and Saviour Jesus Christ. May 16.

THE POWER OF INSTRUCTION, or the GUILTY TONGUE, by the author of the Last Day of the Week, just published and for sale by JAMES LORING, at the Cornhill School Bookstore, where may be had about one hundred and fifty kinds well adapted for Sabbath School Libraries, at very cheap prices.

Extract from the preface of the above.—"The work of contracting profaneness is here attempted in the most effectual manner, by resisting the obligation to purity of conversation, upon the authority and command of Almighty God. This book shows the happy reformation in manners, which may be effected by kind reproofs and admonitions, and the power of instruction when administered in the spirit of the gospel. It illustrates the intersection of Job, 'How terrible or right terrible' The table of contents is as follows: Prudence in Conversation—Admiration of Profane Indiscretion—The suffering Wagoner—The Lad who would not be profane—The idle Girl and the profane Farmer—The Profane Youth reclaimed—Children's expressions regulated—An interesting Story—Salutary Admonition.

Also, Edward Duncombe, or Religion a Reality. Anna Ross, with coloured plates.—Dr. Woods on Infant Baptism. May 16.

HENRY'S COMMUNICANT'S COMPANION. Just published by CROCKER & BREWSTER, 67 & 69, Market Street, Boston.

THE COMMUNICANT'S COMPANION, by Rev. Matthew Henry, a new American edition, containing an Introductory Essay, by Rev. John Brown.

Two Treatises on the Sacrament of the Lord's Supper, important and useful instruction may be derived; but perhaps none of them possesses more excellencies, and fewer defects, than MATTHEW HENRY'S COMMUNICANT'S COMPANION. It is much more than a general account of the nature and design of the Lord's Supper, and a set of rules for the observance of that institution; it contains in it an admirable view of Christian Doctrine, experience and duty. It is very plain, very pious, and very practical.—There is a simplicity, a naturalness, and a familiarity, which renders it peculiarly delightful reading, and makes it an excellent resource in every conversation of the Christian.

Rev. J. Brown's Introductory Essay. For Sale Cheap.—ONE SET of the Edinburgh Encyclopedia, Nos. 1 to 31 inclusive,—being complete as far as published, well done up in strong boards—at the reduced price of Two Dollars per number. May 16.

SABBATH SCHOOL LIBRARIES. AT the Massachusetts Sabbath School Depository, Stone Church, Hanover Street, may be found a complete assortment of Books, for Sabbath School Libraries, and for Rewards, several of which were written expressly for the American Sabbath School Union, and others carefully selected, and received from other sources—among them are Sketches of Moravian Missions.

Election Day. Ermina or Second part of Juliana Oakley. Father's Reasons for Christianity. Emma and her Nurse. Memoirs of C. Buchanan. Mahomed Ali Bey. Fiddlers. Choice Pleasures for Youth. Allan McLeod, the Highland Soldier. Mother's Portrait. Devotion, or Religion must be all, or nothing. Profession is not Principle. Christian Father's Present. Student's Walk, or A Sabbath in the country. Rural Rambles. Farmer's Daughter. Lily Douglas—Premium & Pattern for S. Schools. Ayah and Lady—By Mrs. Sherwood. Infant's Progress, do. Female S. School Teacher. Picturesque Piety. Recaptured Negro. Maria's Reward. Peaceful Valley. Orphans of Normandy. Italian Convert.

Together with Teacher's Guide, Teacher's Manual, Plans and Easy Directions for Forming Schools, with Plans for their management and instruction. Improved Class Books, Abridged, Judson's Questions on selected Scripture Lessons, Class Papers, &c. &c. As the great object of the Mass. Sabbath School Depository, is to advance the cause of Sabbath Schools, by furnishing necessary and useful materials for conducting them, every article may be had on the most satisfactory terms.

SAMUEL N. TERREY, Agent Mass. S. Depos. May 16.

COPARTNERSHIP. The subscribers have formed a connexion a business, under the firm of COLBY & PAYSON, and have taken store 35 Market St. Boston recently occupied by Henry Payson as a shoe store, where they offer for sale a general assortment of European, India & Domestic Piece Goods, at the lowest prices—for cash or approved credit.—Purchasers are respectfully invited to call and examine for themselves. Boston, April 9, 1828. HENRY PAYSON.

JOHN ADAMS No. 4, Union St. Boston, and Main-street, (near the Square) Charlestown.

Has received by recent arrivals from Liverpool an additional supply of HARDWARE AND CUTLERY, making his assortment extensive and valuable, which will be sold at fair prices. May 16.

District of Massachusetts, to wit: District Clerk's Office. Be it Remembered, that on the Seventh day of May, A. D. 1828, in the fifty-second year of the Independence of the United States of America, S. G. GOODRICH, of the said District, has deposited in this office the title of a Book, the right whereof he claims as proprietor, in the words following to wit: "THE CHILD'S BOTANY."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

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J. W. DAVIS, Clerk of the District of Massachusetts.

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"This is a gift that I have—simple—simple—a foolish, extravagant spirit, full of forms, figures, shapes, objects, signs, apprehensions, notions, revolutions; these are heget in the ventricle of memory, nourished in the womb of a power, and delivered upon the mellowing of occasion."

Law's Labor Letter. In conformity to the act of the Congress of the U. States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

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THE PUBLIC are hereby informed, that the spring term of the New Ipswich Academy has commenced, and is now in progress, under the instruction and supervision of Mr. Asahel Foote, A. B. whose able and faithful services, hitherto, it is believed, have given perfect satisfaction to the friends of the Academy. The public instruction in the various sciences, to necessary care and pains will be spared. By order of the trustees, JOSEPH BARRETT, Secretary.

New Ipswich, N. H. May 14th, 1828.

WANTED. An able PRECEPTOR to take charge of the Academy in South Berwick, Maine, on the 22d day of September next.—Application may be made to either of the undersigned. THOMAS LEIGH, Committee. EDWARD P. HAMAN, of the GEO. W. CAMPBELL, Trustees.

May 23. 6m. May 16.

TORTOISE SHELL COMBS. THOMAS A. DAVIS, No. 1, Washington Street, has just received an extensive assortment of high and low top Shell Side combs.—Also, 500 doz. guillemet comb Combs, of every description.

T. A. D. has become connected in an extensive Comb Manufactory, in a neighboring town, where every advantage will be possessed for obtaining stock at the lowest market price—such combs, both horn and shell, will be manufactured and sold on the most reasonable terms. eow3w May 16.

DANIEL NOYES, No. 15, Market street. HAS recently received from various sources, a large assortment of articles in his line, and is enabled to offer to his customers, at wholesale or retail on favourable terms, a large assortment of—

DRUGS & MEDICINES, SURGEON'S INSTRUMENTS, CHEMICAL ARTICLES, PERFUMERY—SOAPS, BRUSHES, THERMOMETERS, HULL'S TRUSSES, &c.

Maynard & Noyes' Soda, Rochelle and Seidlitz Powders, Iodine Powder, and Liquid Iodine, constantly for sale. Medicine Chests put up with suitable directions. Physicians' Prescriptions will receive particular attention. 6w. May 23.

IMPROVED SCHOOL BOOKS. NATHANIEL S. SIMPKINS & CO. Court Street, corner of Brattle Street, have just published the fourth and last edition of the DEFINITION ENGLISH READER, revised and corrected. A book, so well known, & so generally approved as MURRAY'S READER, will need no recommendation. This new edition, which is an improvement upon the former, consists of a Vocabulary placed at the head of each section, giving not only the Pronunciation, but the Definition of the most important words that occur, agreeably to the principles of WALKER. Thus giving the pupil an opportunity to ascertain the true pronunciation and definition of any difficult words without reference to a Dictionary.

Like the former, the new edition is a fine and useful work, which the love of novelty, the vanity of authority, and the desire of gain, induce upon the public, we have seen none that, in our estimation, are superior, and but few that are comparable to those deservedly popular and useful works compiled by the late LINDLEY MURRAY, a man who devoted his time and talents to the subject, and who, from the example of a virtuous life, elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve and adorn the English language, may justly be regarded as the benefactor of the human race.

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